

ary sent out from America, was largely instrumental in establishing the first missionary school for Hindu girls.

As we study the history of missions our hearts beat with pride at the story of mammoth undertakings that have resulted gloriously and mainly by the efforts of women, and in many cases of one single woman. We find it difficult in many instances to separate man's and woman's work, for so often she has gone out a help-meet to her husband, and her influence is recorded only in the "Great Book of Life." When Carey, the first missionary, went to India, his family accompanied him and was his greatest strength and support. Pretty Ann Judson also went with her husband to Burma in 1812. After preaching for six years Judson baptized his first convert. During the war from 1824-26, between England and Burma, the experiences of the Judsons were indescribable. For seventeen months he was imprisoned in horrible places, even among lepers, and he suffered excruciatingly from heat, fever, hunger and the cruelty of his keepers, but his faithful wife would trace his whereabouts and do all in her power to relieve him. It is easy to read between the lines of missionary history, the great sacrifices that such women have made and to what extent they supported and upheld their husbands in their perilous work.

The first women missionaries sent out by the Presbyterian Church were Mrs. John C. Lowrie and Mrs. William Reed, who sailed from Philadelphia on May 28th, 1833, reaching Calcutta, Oct. 15th. Neither of these devoted women were privileged to serve their Master long on the foreign shore. Mrs. Lowrie sleeps in this benighted land, but of her it has been said, "There she was buried to proclaim as she sleeps on India's distant shore the compassion of American Christians for its millions of degraded idolaters and to invite others from her native land to come and prosecute the noble undertaking in which she fell." Seventy-five years later we find that of the 9,962 women missionaries there are 638 Presbyterians, 515 Northern Presbyterians and 123 Southern Presbyterians, and our prayer must be for more workers. The new version of the old Testament gives authority and inspiration to Woman's Foreign Missionary Societies by its rendering of the eleventh verse of the 68th Psalm—The Lord giveth the word; the women that publish the tidings are a great host. Our Saviour too gave his first commission after his resurrection to a woman, and in her heart ever since has been a love for the "Great Communion."

The success that has invariably characterized woman's work in heathen lands, the hardships there which she has heroically endured, the sacrifices she has made, all show her power when placed at the battle's front; and who can estimate her power at home and in the church where she holds the key to the domestic sanctuary in her opportunity to form youthful character and foster a spirit of consecration to the work of God in evangelizing the world; and in the giving of her time and means and influence towards this great end—One of our Presbyterian ministers whose most noteworthy efforts have been along mission lines, declares that his enthusiasm in the cause of missions was kin-

dled by the woman who, as his Sunday-school teacher, discussed the pathetic condition of heathen children and gave him books to read about these far-away lands. How little she dreamed of the result of her influence. If when we return from a meeting of our missionary society we discuss at the tea-table our plans and our work and thus interest our husbands and our children, we may plant a seed that will bring a great harvest. God has put so many opportunities into our hands if we will only make use of them. We must realize that our power for missions in the church lies in organized effort, systematic giving, the spread of mission literature and in giving our time. We can ill afford to give all the hours of a month to pleasure, entertaining, visiting, recreation, sewing or housekeeping and fail to give just one hour to our Missionary Society. We must remember that we are to publish the tidings and like loyal soldiers meet the responsibility. We must teach the children about our knees to pray for the heathen child that knows no Lord its soul to take. We must put into the little hand the offering that will make the little giver feel that it has a part in bringing salvation to some soul. The world and the church are indebted under God, for the labors of Timothy to the unfeigned faith that dwelt first in his grandmother Lois and his mother Eunice, so that from a child he had known the Holy Scriptures. In many instances where woman could not go herself to the front, she has dedicated her sons like the mother of Samuel J. Mills, who said, "I have consecrated this child to the service of God as a missionary," and Mrs. Phoebe Brown, who gave her son to God in his childhood. He afterwards went both to Japan and China, and Dr. L. K. Brown is an authority on things Chinese.

The Missionary for April gives an interesting account of how the women of one church worked in a blizzard to raise money to send their minister and deacon to the great meeting at Birmingham, with the result that the deacon, who is a druggist, volunteered to go to foreign fields as a medical missionary. Suppose these good women had not considered the effort worth while. Every atom of our influence has its power. Our time, our talents, our money, our opportunities, the consecration of ourselves are all precious in God's sight. Let us open our eyes to see it so, ere our chance to use these things for God is forever gone. Quincy, Fla.

To those who believe in the reality of sin, death, error, and the like, the recent wrangle among the "Christian Scientists" is altogether ridiculous. The followers of that cult do not believe that anything exists, but mind, spirit, God, good, truth, and yet the "Mother Church" has had on trial one of the most prominent believers in its teachings for "mental mal-practice," whatever that is, and has disciplined the mal-practitioner, who has humbly confessed her wrong and acknowledged her submission to the decree of the "Mother Church." If there is no such thing as sin, how did the recalcitrant and now repentant New York leader manage to sin against the tenets of her church? If evil is a myth, how happened it that any such thing as "mental mal-practice" was possible?